

society. Chapter II shows the bearing of the folkways on human interests, and the way in which they act or are acted on. The thesis which is expounded in these two chapters is: that the folkways are habits of the individual and customs of the society which arise from efforts to satisfy needs; they are intertwined with goblinism and demonism and primitive notions of luck (sec. 6), and so they win traditional authority. Then they become regulative for

succeeding generations and take on the character of a social force. They arise no one knows whence or how. They grow as if by the play of internal life energy. They can be modified, but only to a limited extent, by the purposeful efforts of men. In time they lose power, decline, and die, or are transformed. While they are in vigor they very largely control individual and social undertakings, and they produce and nourish ideas of world philosophy and life policy. Yet they are not organic or material. They belong to a superorganic system of relations, conventions, and institutional arrangements. The study of them is called for by their *social* character, by virtue of which they are leading factors in the science of society.

When the analysis of the folkways has been concluded it is necessary that it should be justified by a series of illustrations, or by a setting forth of cases in which the operation of the mores is shown to be what is affirmed in the analysis. Any such exposition of the mores in cases, in order to be successful, must go into details. It is in details that all the graphic force and argumentative value of the cases are to be found. It has not been easy to

do justice to the details and to observe the necessary limits of space. The ethnographical facts which I present are not subsequent justification of generalizations otherwise obtained. They are selections from a great array of facts from which the generalizations were deduced. A number of other very important cases which I included in my plan of proofs and illustrations I have been obliged to leave out for lack of space. Such are: Demonism,, Primitive Religion, and Witchcraft ; The Status of Women; War; Evolution and the Mores; Usury; Gambling; Societal